

## The Brethren Evangelist

PUBLISHED WEEKLY AT  
The Brethren Publishing House,  
A. L. GARBER, Manager.  
ASHLAND, OHIO.

J. W. BEER,  
E. L. YODER,  
E. MASON,  
J. D. McFADEN, } Editorial Writers.

### Terms of Subscription.

One Copy one year, 1.50  
One Copy six months, .75  
One Copy four months, .50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and two-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. Do not send cash in an unregistered letter.

### YOUR CREDIT MARK.

Examine the date printed on your paper with your name, and when your time is out please renew. A change of the date is a sufficient receipt for subscriptions, and if the date is not changed in two weeks after payment is made, notify us of the error it is your credit mark. ADDRESS,  
THE BRETHREN PUB. HOUSE,  
ASHLAND, Ashland Co., OHIO

ASHLAND COLLEGE SUBSCRIPTIONS can be sent to this office, and the proper credit will be given, and due acknowledgements made.

ASHLAND, Ohio, M'ch. 6, 1889.

### If It Be So Or If It Be Not.

Happy is the man whose God is the Lord!

About six hundred years before Christianity broke in upon the world and drove back the mist of ecclesiasticism and rent asunder the veil of idolatry, the children of Israel were bowed down by shame and tyranny. They were dreadful sinners in the sight of God, and he had withdrawn the shades of the heavenly cedars, and the dews of Hermon no more fell upon them.

They were slaves under a foreign king, and as a judgment for their unfaithfulness to their God and his religion, their hearth-stones were torn up, the glory of their city had departed, and Jerusalem became the abode of wild beasts and birds. The harp of David no more sent sweet melody across the hills and valleys toward the crystal Jordan, neither did the air-waves therefrom ripple upon the bosom of the pool of Sileam. But down in the bondage of Babylon, sat the sweet singers of Israel, disconsolate, unhonored and weary from the toils of burdensome hours.

Among them sat a Daniel, a Shadrack, a Meshack and Abed-nego.

The great king had seen a wonderful image, that troubled his soul thereafter night and day. The head rested at Babylon and its legs, feet and toes reached to the end of the world. The ages have been walking down this image and the toe nails have not been discovered yet. The king was troubled because he did not know what it meant. He sought for interpreters. God was with Daniel and gave him knowledge about the image. In return the king made Daniel the third man, of authority in the kingdom. Daniel had three true friends, and these were placed in authority at his request.

A devotional feeling came upon Nebuchadnezzar, the king, and he had a gold god made, of immense proportions, and set him up in the plains for the people to worship.

They came around, shouting, singing and raising a storm of noise, and the multitude bowed down to the idol and worshiped him. Daniel's three friends did not bow in worship to an idol. These men were set over the affairs of the province in Babylon. Their 'bread and butter' depended upon strict obedience to the king. Their salaries were not only in danger of being cut down, but

then their lives were in danger should they dare to act contrary to the king's decree. But they did. They had learned to worship the true God, and to serve him alone. Complaint was lodged against them for not practicing the king's religion, and they were arraigned for disobedience. To the accusation they answered in this manner: If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand O king. But if not, be it known to thee, O king, that we will not serve thy gods nor worship the golden image which thou has set up. Then was enacted the narrative of the Hebrew children and the fiery furnace.

Those children trusted in God.

A true trust!

A substantial trust!

A powerful trust!

A remarkable trust!

A mighty trust!

A wonderful trust!

A glorious trust!

'God can deliver us out of your hands, O king, if he wants to; but if he don't, we will not worship your idols.'

Halleluiah for men of such principle. We will worship God, and none other, if it be so or if it be not so, with us.

This is the feeling of heart that should move every one in their relation to every thing that they meet with in life, especially every reform movement, and whatever is known to be wrong. How prevalent is the way among men to look at self interests when any issue is forced upon them, rather than to seek to know what is right and abide by it, let consequences be as they will. God can deliver us if he will, but if he does not we will stand up and do right any way.

Years ago there were two congressmen in the Senate of the United States. One was weak in conscience and fearful, and when he discussed any question, he arose with this customary address:

MR. PRESIDENT, It is not expedient to—

Then followed the true and brave-hearted Sumner with these thundering words in reply:

MR. PRESIDENT, The question is not whether it is expedient, but is it right?

Those are the words of God's true noblemen, and they are heard pealing fourth from mouths down the ages, and the threats of burnings, the pains of the stock and the horrors of the inquisition have not been able to cow the tongues that uttered them. If it be so or if it be not, the right must be regarded.

Blandina is a name that thousands of Christian mothers should honor in naming their daughters. She was a poor slave girl fifteen years of age, converted to Christianity in the second century, and put to every torture that depraved human ingenuity could invent. 'She was kept in a loathsome dungeon, and brought into the amphitheater at Rome daily to see the agonies of her companions as they were roasted in the iron chair, or torn to pieces by lions. Her spirit was clothed with superhuman endurance, for although racked from morning till night so that her tormentors were obliged to relieve each other for rest, her constancy vanquished their patience, her only answer being: "I am a Christian, no

wickedness is done by us.' She was taken to the circus, and she was suspended upon a cross, within reach of the wild beasts, to frighten her fellow confessors. The multitude howled for her life, and a lion was turned loose upon the poor child, but not a quiver passed over her frame. She looked into its face, and smiled with her countenance radiant with love, and the savage monster did not touch her. By the grace of God this poor slave girl bid defiance to the Roman Empire. Her intrepid spirit showed how Jesus could crown a human conscience and make it Queen to rebuke sin and cruelty by the meek eloquence of love. 'The brightest page of Roman history was written that day, in the beams of that child's hope.' If it be so or if it be not: 'No wickedness is done by us.' The power of God will give sufficient strength to the weakest to withstand any cruelty if there is complete resignation in the heart; or power to resist any temptation the servants of Satan can devise.

The lesson of the Hebrew children should inspire every child of God, and furnish him a motto for action in life. God can deliver, and if it be not so, we will do no sin at any rate, knowingly.

This furnishes a lesson for practical life. Even now honor, prosperity, earthly fame and society standing are at times threatened if men do not worship this image or the other. Men will ignore the plainest commands of Christ, rather than thus jeopardize their prospects.

Men, and Christian men too, will stifle the convictions of their soul and become partners in great crime, rather than suffer loss financially. Even some go so far as to openly advocate the licensing of sin and iniquity, for gain. They justify the wicked for reward, and fall under the dreadful woes pronounced by God, upon the sinful.

Church members, beware, beware that you do not sell your soul for thirty pieces of silver as Judas did. When you feel and know what is wrong you are unfaithful to God and your Saviour if you do not bid farewell to every fear and boldly stand out against it, should it make demands of you, as the image worshippers of Nebuchadnezzar made demands of the Hebrew children. God is on the side of right, truth and righteousness every time, let the possibilities and probabilities of accomplishing something be what they may. Daniel was alone, Elijah was alone, and they stood up for the right, so should the reader stand alone, in the right, if all his neighbors and friends have gone after Baal.

### EDITORIAL NOTES.

The correct position on the Communion.—A brother says in writing about the communion: 'I do not think we can be called a close communion people any more than open communion as our motto is, "Let a man examine himself and so let him eat." We do not invite men to come nor do we drive them away.'

Christians are to do all that it is their duty to do, and yet they are to call themselves unprofitable servants. How many are there who try to do as little as possible, to get to the happy place.

The Saviour says, Except a man be born of water and the spirit he can not see the kingdom of God. There is certainly only one birth meant in this expression, as the context proves that only one birth was necessary to enter

the kingdom. The water is, without doubt, used in a figurative sense, and baptism is only a birth in symbol. One question arises here of great weight. Have men the assurance of entering the kingdom then without the baptism or birth of water which is symbolical? The scriptures do not warrant any man to so preach. God can do what he will with that which is his own, but man has no authority to promise entrance into the kingdom of God, except upon the promises of the law and testimony of Christ.

Our work in the cities must necessarily be confined largely to the common classes. The aristocracy will not come down readily to our humble ways; neither can we come up to their ways. But the common people is the class that God is most anxious to reach, because they are the truest to him. So all things work together for good to those who love the Lord.

There are five judgments pictured in the xxiv. and xxv. chapters of Matthew which will be carried out at the resurrection of the just, when Jesus will come the second time to set up his spiritual kingdom. 1. The separation of the good from the evil.

2. A sifting out of the untrue servants, delineated in the parable of the faithful and unfaithful servants.

3. A sifting out of that large class of indolent and careless professors of His name who are trying to do just as little as possible and still believe in their hearts that they will be able to enter in, which is pictured out in the ten virgins, the foolish virgins representing this class of small workers. No punishment is pronounced upon this class, except the Lord will not know them. They do so little that they will not be ready when the Lord comes.

4. A sifting out of the lazy professors, presented in the parable of the stewards to whom talents were given. The slothful man done nothing, and aimed only to return to the Lord what he received of him. He shall be punished.

5. A general sifting of the flock, which will take out the goats, the false, aristocratic, stingy-hearted and hypocritical professors, such as never did anything to help the needy. They shall go away into everlasting punishment.

The triumph of the wicked is short. Haman lays his plans, builds his gallows, and is hung upon it for his sins. Nebuchadnezzar spends his hours in rioting and revelry, till the hand writing on the wall foretells his fearful doom. Herod riots in sin till the angel of the Lord smites him, and he is eaten alive by worms.

Eld. R. H. Bolton is a canvasser for the Findlay College, an institution belonging to the Church of God. He writes sketches of his travels under the title of 'Bolton's Notes by the Way,' in their church paper. Recently he wrote:

'What a pity it is that churches in places allow themselves to quarrel and divide over trivialities. In a certain town in the state of Missouri there is a Congregational chapel, old and weather-beaten, long since emptied of its congregation through internal dissension, caused by a brother being brought under discipline for chopping a little wood on Sunday. For this offense he was brought before the church on the charge of "desecrating the Sabbath," and finally expelled from its fellowship. While the case was pending, one phase developed another till the whole church became involved in a fierce war, which terminated in the complete destruction of the church. We know occurrences of a similar character elsewhere. At Syracuse, Ind., at the dedicatory exercises of the German Baptist church building (the Conservatives), a lady having brought a vase of flowers and placed them upon the pulpit, the officiating minister ordered the flowers to be moved, which caused an offense, which since has culminated in church trouble, occasioning the necessity of a church trial, and I am told the end is not yet. Surely, the world has not seen the last of the business of straining at gnats and swallowing camels.'

A publication is sent us, which is called 'The New Christianity.' We regard this as an unfortunate selection of a name. The old Christianity is what we want, and what every one needs.

It is both a privilege and duty to give to the Lord. All men possess is the Lord's. Men buy from one another, but the purchase and sale are only transfer of a privilege to use and improve a certain property. It still belongs to the Lord. Yes, we believe with Bro. Lehman, that every one should contribute to the Lord. He is the great Nobleman, and if he has allowed a certain man prosperity, and he uses it all for himself, neither paying anything to the Lord, or increasing it for him, the day of reckoning will be a sad one to him.

Sister S. P. Stevens, of Beatrice, Neb. is able to again favor us with an article for the Sisters' Department.

March is now here and reminds us that in religion we should move on in the truer, higher and better life in Christ Jesus.

It is well enough to have officers and install them, but the wonderful pomp and foolery that attend the seating of Presidents in later years, is an evidence of the decay of this government. The account reads like the story of pomp and foolery of the last Roman emperors, and of other nations now buried.

ONE IN TEN.—An exchange is offering great premiums for subscribers, and asks for 20,000 subscriptions. Of course it does not expect to get quite so many. Then it says, 'that would be only one of every ten of our membership.' At times we think our brethren are not doing their duty toward this paper, then again when we look at the fact that our circulation is one paper to every six or seven of our membership, we are made to feel that we should not complain. But we know that if our burden could be placed upon the shoulders of many brethren for a time, they would feel more sympathy, and not deal with us in the cold, exacting manner of the world. Some are so uncharitable as to expect as much of us, in publishing a paper whose receipts are barely two thousand dollars a year, of fair and creditable size, as they would of others whose receipts are thirty-five to forty thousand a year, and papers but a little larger. Just stop and think how the Lord will size up such a brother.

Take the EVANGELIST to your brother neighbor who is not taking it. Tell him that much sacrifice is being made by his brethren to supply this indispensable want of the Brotherhood, and that he ought to do as much at least as to put it into his own home, and bear that little portion of the burden.

### Misplaced.

A cannon almost protrudes its muzzle from the door of the Old South Meeting house, in Boston. In order to preserve the building as a historic monument, all sorts of exhibitions are now given in it, the proceeds of which are appropriated to paying the debt; but a cannon's mouth at a church door, even if the church be now used as a museum of curiosities, is a sad and repulsive sight. Christ came to abolish just such a weapon as is here preserved. A Christian church should no more exhibit warlike weapons than it should paste obscene and profane mottoes on its walls. Christ came to change swords to plows, as well as oaths to prayers.—Am. Advocate of Peace.

### Married.

SLOCUM—WAMPLER.—On Tuesday, Feb. 26th, at the residence of the undersigned, 341 Middle street, Dayton, Mr. Morton G. Slocum of Ashland, O., and Miss Lottie E. Wampler of Farmersville, O., were united in matrimony.

EDWARD MASON.

### LITERATURE.

#### Lovett's Guide to Horticulture.

Published by the J. T. Lovett Company, Little Silver, N. J., is unquestionably the finest Catalogue of nursery products ever issued by any nursery in this or any other country. In the matter of illustrations, cover and colored plates it is decidedly unique, chaste and refined and fully abreast with the times. It contains a full and complete list of Fruit and Ornamental Trees, Shrubs, Vines and Creepers, Hedge and Herbaceous Plants, etc., all fully described and illustrated, and being properly arranged and classified with botanical as well as common names renders it a book of far more than mere temporary value. It is sent, with colored plates for 10 cts., or without plates free.

THE TREASURY for Pastor and People enters upon the new year with an excellent number. It has four full sermons, every one of which is worth a year's subscription to the magazine. They are by Drs. Wharton, and Talmage, and Revs. Arthur Ritchie and Peyton P. Hoge. All Departments are well filled. Yearly, \$2.50. Clergy, \$2. single copies, 25 cents.

The enterprising Baltimore & Ohio railroad company have issued an elegant pamphlet called, a 'Guide to Washington.' Tourists.